

Zion's Advocate.

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ADVOCATE.

[From the Bangor Daily Gazette.]

Letter from the Hon. John Quincy Adams.

The following letter from Mr. Adams, was read on the occasion of the recent celebration of West India Emancipation in this city:—

ASA WALKER, C. A. STACKPOLE, and F. M. SABINE, Esqrs.—Committee of Correspondence of a meeting of the citizens of Bangor and its vicinity, holden on the 27th of May, 1843.

FELLOW CITIZENS:

I have received your letter of the 9th ult., and, in answering it, my safest and most prudent course would be to express my regret, that the precarious state of my health, and particularly of my voice, would not warrant me in undertaking an engagement to deliver a public address upon any subject whatever, on the first day of next August. This answer I have been most reluctantly constrained to give to several other kind invitations to address the people on various subjects, in the course of the ensuing summer and autumn. But the occasion of which you propose to celebrate the anniversary, is viewed in lights so entirely different and opposite to each other, that it cannot be denied to have assumed both a religious and a political aspect, and this must be my apology, while returning my thanks for your friendly invitation, for frankly unfolding to you other reasons which would have dictated to me the same conclusion, even if the state of my health admitted of my compliance with it.

The extinction of slavery from the face of the earth, is a problem, moral, political, religious, which at this moment rocks the foundations of human society throughout the regions of civilized man. It is, indeed, nothing more nor less than the consummation of the Christian religion. It is only as immortal beings that all mankind can in any sense be said to be born equal—and when the Declaration of Independence affirms as a self-evident truth, that all men are born equal, it is precisely the same as if the affirmation had been that all men are born with immortal souls. For take this mortal spirit that is within him, and he would be a mere tameable beast of the field, and like others of his kind, would become the property of his tamer. Hence it is, too, that by the law of nature and of God, man can never be made the property of man. And herein consists the law by which the holders of slaves often delude themselves, by assuming that the test of property is human law. The soul of one man cannot by human law be made the property of another. The owner of a slave is the owner of a living corpse; but he is not the owner of a man.

The natural equality of mankind, affirmed by the signers of the Declaration of Independence to be held by them as self-evident truths, was not so held by their enemies. It was not so held by the King and Parliament of Great Britain. They held the reverse. They held that sovereign power was unlimited. That the tie of allegiance bound the subject to implicit obedience, and, therefore, that the natural equality of mankind was a fable. This was the question of the American Revolutionary War. In the progress of that war, France, Spain, the United Netherlands became involved in it. The Governments of France and Spain, absolute monarchies, had no sympathies with the American cause—the rights of human nature. Vergennes had plotted with Gustavus of Sweden, the revolution in Sweden, from liberty to despotism. Turgot, very shortly before the surrender of Burgoyne, but after our Declaration of Independence, had formally advised Louis the Sixteenth, that it was for the interest of France and Spain, that the insurrection in the Anglo-American colonies should be suppressed. France and Spain had been warned of the remote consequences to them as owners of colonies, of the success of the Anglo-Americans. But neither Turgot nor Vergennes, nor any one European or American statesman of that age, foresaw or imagined what would be the consequence, by no means remote, upon their own Governments at home, of the dismemberment of the British Empire, and the triumph establishment, by a seven years' war on the continent of North America, of an Anglo-Saxon confederate nation, on the foundation of the natural equality of mankind, and the inalienable rights of man.

After Louis the Sixteenth lost his crown, he remembered, and bitterly repented the part he had taken on the side of the natural equality of mankind, and the rights of human nature in the American revolutionary war. For the revolution in France, by which he lost his throne and his life, was another fruit of the same self-evident truth, that all men are born equal, and have a right to life, liberty, and the pursuit of happiness, without infringing upon the same right of all other men.

Until the day of the Declaration of Independence, the condition of slavery was recognized as lawful in all the English colonies. The Constitution of the Commonwealth of Massachusetts, established three years after the Declaration of Independence, adopted its self-evident truths, and the Judges of the Supreme Court of the Commonwealth, under that Constitution, judicially decided that slavery within the Commonwealth was thereby *ipso facto* abolished. Since that day, there has not been a slave within the State.

The author of the Declaration of Independence was a slave-holder. His self-evident truths taught him that slaveholding was an outrage upon the natural rights of mankind, at least as great as Parliamentary taxation without representation. He held that opinion to his dying day. He introduced it into his draught of the Declaration of Independence itself, imputing the existence of slavery in Virginia, to George the Third, as one of the crimes which proved him to be a tyrant unfit to rule over a free people.

Among the signers of the Declaration of Independence, there were at least twenty slave-holders—or probably, thirty.—They could not stomach the application of the self-evident truths to themselves, and they lopped it off as an unsightly excrescence upon the tree of Liberty. But his grandson and executor has carefully preserved it in the double form of print and fac simile, in the edition which he has published of his writings, and there it stands, an unanswerable testimonial to posterity, that in the roll of American Abolitionists, first and foremost after the name of George Washington, is that of Thomas Jefferson.

The result of the North American Revolutionary war had prepared the minds of the people of the British Islands, to contemplate with calm composure the new principle engrafted upon the association of the civilized race of man, the self-evident truth, the natural equality of mankind, and the rights of man. They had waged against it a cruel and disastrous war of seven years. Hundreds of thousands of valiant Britons had fallen victims, hundreds of millions of British treasure had been squandered to sustain the principle of inhumanity. The prize of the conflict was the liberty and the immortal soul of man. The contest was over between Britain and her children. The Lord of Hosts had decided the wager of battle. Human liberty was triumphant, and a new confederation entered upon the field of human affairs, with the Urim and Thummim of the Law of Sinai. "Right and Light," inscribed upon her banners, and upon the diadem around her brow, "Holiness to the Lord."

But while this contest had been in progress, both of intellectual conflict and of mortal combat, the same question of human right against lawless power had been started in the land of both the combatants parties to this controversy. The question of the American revolution had been of political government in the relations of sovereign and subject. Anthony Benezet, a native of France, settled in Pennsylvania, a member of the Society of Friends, and Granville Sharp, an English philanthropist, at London, were at the same time blowing the bugle horn of human liberty and the natural equality of mankind, against the institution of slavery practiced from time immemorial by all nations, ancient and modern. There were two modes of slavery which had crept in upon the relations of mankind to one another, first as the results of war, by the right of conquest, and secondly, by the voluntary servitude of the feudal system. They had both become odious by the silent progress of Christianity.—The practice of enslaving enemies taken in war had already ceased between Christian nations. The traffic in slaves had been denounced by the popular writers both of France and England—by Locke, Addison, and Sterne, as well as by Raynal, Rousseau, Montesquieu, and Voltaire. It was everywhere odious, but everywhere practiced, till just after the close of the American Revolutionary war arose the cry for the abolition of the African slave trade. The first assault of the Reformers was upon the trade which was prosecuted with such atrocious cruelty that the narrative of its ordinary details excited disgust and horror. "Sweet are the uses of adversity" saith Shakespeare, and "in the day of adversity consider," saith yet higher authority.

In the summer of 1783, when the results of the Revolutionary war presented themselves to the people of the British Islands, in the darkest form of adversity, they had, and they improved the opportunity, of considering the principle for which, and the principles against which they had so obstinately and fiercely contended. Their warfare had been against the self-evident truth of human rights.—Thomas Clarkson, a member of the Society of Friends, with two or three other Englishmen, associated themselves to-

gether with the purpose of arraying the power of the British Empire, for the total abolition of slavery throughout the earth; and the commission with which they went forth to regenerate the race of man, by leading captivity captive, was the same identical, self-evident truth against which Britain had just closed her relentless war, in humiliation and defeat. She was now to make the identical principle the inscription upon her banners—to war against slavery for the natural rights of mankind, and to proclaim the jubilee shout of liberty throughout the land—throughout the globe.

Of that undertaking, Clarkson himself has written the history. He had shown in what small beginnings it commenced, by what slow and almost imperceptible progress it advanced—by what interests, prejudices and passions, it was perpetually obstructed. How many years it was before it could obtain admission to the hall of legislation in the British House of Commons. How, in the meantime, it had been silently making its way to the hearts of the British people. How many struggles of argument and of eloquence it had to encounter, before it could lay prostrate all opposition at its feet—and how this emanation of the Christian faith, after waiting eighteen hundred years for its development, came down at last like a mighty flood, and is even now under the red cross of St. George, overflowing from the white cliffs of Albion, and sweeping the slave trade and slavery from the face of this terraqueous globe.

People of that renowned Island! children of the land of our forefathers, proceed, proceed in this glorious career, till the whole earth shall be redeemed from the greatest curse that ever has afflicted the human race—proceed, until millions upon millions of your brethren of the human race are restored to the rights which they were endowed by you and their Creator, but of which they have been robbed by ruffians of their own race, shall send their choral shouts of redemption to the skies in blessings upon your names. Oh! with what pungent mortification and shame must I confess, that in the transcendent glories of that day, your names will not be associated with yours! I be spared the deeper damnation of seeing our names recorded, not among the liberators, but with the oppressors of mankind.

Fellow citizens! the first impulse of the regeneration of human liberty came from us—the Fourth of July is our anniversary day. Then was the principle proclaimed to the world as that which was to be the vital spark of our existence as a community among the nations of the earth. This is the brightness of our glory, and of this we cannot be bereaved.—But how can we presume to share in the festivities and unite in songs of triumph of the first of August? Have we emancipated our slaves? Have we mulcted ourselves in a hundred millions of dollars, to persuade and prevail upon the man-stealer to relinquish his grasp upon his prey? Have we encompassed sea and land, and sounded the clarion of freedom to the four ends of Heaven, to break the chain of slavery in the four quarters of the earth? Has the unctious of our eloquence moved the bowels of compassion of the holy pontiff of the Roman Catholic Church, to give his commands to his Christian flock against slavery and the slave trade? Have we softened the heart of the fiery Mussulman of Tunis, the follower of the war-demonstrating prophet of Mecca, to proclaim liberty throughout his land? Are we carrying into Hindostan the inexpressible blessings of emancipation? Are we bursting open the everlasting gates, and overleaping the walls of China, to introduce into that benighted empire in one concentrated sunbeam, the light of civil and of Christian liberty? Oh no, my countrymen! No! nothing of all this! Instead of all this, are we not suffering our own hands to be manacled, and our own feet to be fettered with the chains of slavery? Is it not enough to be told that by a fraudulent perversion of language in the Constitution of the United States, we have falsified the Constitution itself, by admitting into both the Legislative and Executive departments of the Government, an overwhelming representation of one species of property to the exclusion of all others, and that the odious property in slaves?

Is it not enough, that by this exclusive privilege of property representation confined to one section of the country, an irresistible ascendancy in the action of the General Government has been secured, not indeed to that section, but to an oligarchy of slave-holders in that section—to the cruel oppression of the poor in that same section itself? Is it not enough that by the operation of this radical iniquity in the organization of the Government, an immense disproportion of all offices, from the highest to the lowest, civil, military, naval, Executive and judicial, are held by slave-holders? Have we not seen the sacred right of petition totally

suppressed for the people of the free States during a succession of years, and is it not yet inexorably suppressed?—Have we not seen for the last twenty years, the Constitution and solemn treaties with foreign nations, trampled on by cruel oppression and lawless imprisonment of colored mariners in the Southern States? Is cold-blooded defiance of a solemn adjudication by a Southern judge in the Circuit Court of the Union? And is this not enough? Have not the people of the free States been required to renounce for their citizens the right of habeas corpus and trial by jury, and to coerce that base surrender of the only practical security to all personal rights?—Have not the slave-breeders, by State legislation, subjected to fine and imprisonment, the colored citizens of the free States, for merely coming within their jurisdiction? Have we not tamely submitted, for years, to the daily violation of the freedom of the post-office and of the press, by a committee of seal-breakers; and have we not seen a sworn Post-Master General, formally avow, that though he could not license this curse protection of the peculiar institutions, the perpetrators of this highway robbery must justify themselves by the plea of necessity? And has the pillory or the penitentiary been the reward of that Post-Master General? Have we not seen printing presses destroyed—halls erected for the promotion of human freedom levelled with the dust, and consumed by fire, and wanton, unprovoked murder perpetrated with impunity, by slave-mongers? Have we not seen human beings, made in the likeness of God, and endowed with immortal souls, burnt at the stake, not for their offences but for their color? Are not the journals of our Senate disgraced by resolutions calling for war, to indemnify the slave pirates of the Enterprise and the Creole, for the self-emancipation of their slaves, and to inflict vengeance, by a death of torture, upon the heroic self-deliverance of Madison Washington? Have we not been fifteen years plotting rebellion against our neighbor Republic of Mexico, for abolishing slavery throughout all her provinces?—Have we not aided and abetted one of her provinces in insurrection against her for that cause?—And have we not invaded provinces, and all to effect her dismemberment and to add ten more slave States to our confederacy? Is the cry of war for the conquest of Mexico, for the expansion of re-instituted slavery, for the robbery of priests, and the plunder of religious establishments, yet subsided? Have the pettifoggery, hair-splitting, nonsensical, and yet inflammatory bickerings about the right of search, pandering to the thirst for revenge in France, panting for war, to prostrate the disputed title of her being, has the sound of this war-trumpet yet faded away upon our ears? Has the supreme and unparalleled absurdity of stipulating by treaty to keep a squadron of eighty guns for five years, without intermission, upon the coast of Africa, to suppress the African slave trade, and at the same time denying at the point of the bayonet, the right of that squadron to board or examine any slave ship all but sinking under a cargo of victims, if she but hoist a foreign flag—has this diplomatic bone been yet picked clean? Or is our indirect participation in the African slave trade to be protected at whatever expense of blood and treasure? Is the Supreme Executive Chief of this Commonwealth yet to speak not for himself, but for her whole people, and pledge them to shoulder their muskets, and to endorse their knapsacks against the fanatical, non-resistant abolitionist, whenever the overseers may please to raise the bloody flag, with the swindling watchword of the Union? Oh! my friends! I have not the heart to join in the festivity on the first of August, the British anniversary of disenfranchised humanity, while all this, and infinitely more than I could tell—but that I would spare the blushes of my country—weigh down my spirits, with the uncertainty, sinking into my grave as I am, whether she is doomed to be numbered among the first liberators or the last oppressors of the race of immortal man.

Let the long trodden-down African, restored by the cheering voice and Christian hand of Britain, to his primitive right and condition of manhood, clap his hands and shout for joy on the anniversary of the first of August. Let the lordly Briton strip off much of his pride on other days of the year, and reserve it all for the pride of conscious beneficence on that day. What lover of classical learning can read the account in Livy or in Plutarch, of the restoration to freedom of the Grecian cities by the Roman Consul Flaminus, without feeling his bosom heave and his blood flow cheerily in his veins? The heart leaps with sympathy when we read, that on the first proclamation by the herald, the immense assembled multitude in the tumult of astonishment and joy, could scarcely believe their own ears—that they called back the herald and made him repeat the proclamation, and then—"Tum ab certo jam gaudio tantus cum clamore plausus est ortus, totisque reptis, ut facile appareret, nihil omnium bonorum multitudini gratius quam libertatem esse. Then rang the welkin with long and redoubled shouts of exultation, clearly proving that of all the enjoyments accessible to the hearts of men, nothing is so delightful to them as Liberty." Upwards of two thousand years have revolved since that day, and the first of August is to the Briton of this age, what the day of the proclamation of Flaminus was to the ancient Roman. Yes—let them celebrate the first of August as the day to them of deliverance and of glory—and leave to us the pleasant employment of commenting upon their motives, of devising means to shelter the African slave from their search, and of squandering millions to support on a pestilential coast a squadron of the stripes and stars, with instructions sooner to scuttle their ships than to molest the pirate slaver who shall make his flag-staff the herald of a lie.

Apologising to you, gentlemen, for the length of this letter, I will close it with an ejaculation to Heaven, that you may live to substitute for the first of August, the day when slavery shall be proclaimed a word without a meaning in all the languages of the earth, and when the power of emancipation shall be extinguished in Universal Freedom. To share in the jubilation chorus of that day, if my voice could burst from the cerements of the tomb, it should be to shout Hallelujah—for the Lord God Omnipotent reigneth! let the earth rejoice and be glad!

JOHN QUINCY ADAMS.

INQUIRIES FOR THE CHURCH.

Where do we witness at the present moment a progressive advancement of the cause of Christ on a scale at all commensurate with that of the primitive ages, when the whole world felt, as with a simultaneous shock, the expansive power of Christianity? Where are now our victorious Pauls, marching in triumph from place to place? Why is not heathenism assailed with the same confidence of victory now as then? Why, among enlightened nations, are not conversions to truth and the endeavor of our high vocation?

Are we, indeed, who profess and call ourselves Christians, animated by the same spirit of faith by which Christians of the primitive age believed, and therefore spoke? Has that same spirit of power, and of love, and of a sound mind, elevated our views, enlarged our affections, and invigorated our hopes? Is God with us of a truth? Does the world bow to the clear and powerful manifestation?—Or must miracles be again expected, and again renewed?

In what light are we to consider modern revivals? Their short continuance is a dark symptom. To what is it owing? Ought we to feel and act at all times as we do in these times of refreshing in the presence of the Lord? Or are they, as the world sneeringly calls them, mere ebullitions of a periodical fanaticism? Will indulged iniquity really be the ruin of men? Does the Bible teach this? Have we thoroughly examined this point? Can we, at any moment of need, produce the evidence from the revelation of God, that "where Christ is," in glory, "they who die in their sins cannot come?" Or, when we come to the trial of our faith, do we in effect, though not in form, surrender our deepest convictions to the sophisms, the clamor, and the ridicule of those who pretend that sin affects injuriously only the temporal interests of men, and that its consequences do not extend beyond the grave?

Is that true kindness, or the worst of cruelty under the show of kindness, that conceals from a man his real danger, until the opportunity of escape is past? Is this point firmly settled in our souls?—Are we daily acting upon it as those who, "knowing the terror of the Lord," from the warnings of his word, earnestly persuade men, that they rush not, with the unpersuaded and unrepenting rich man, "into that place of torment." Do we remember that God has said, "Thou shalt not hate thy brother in thine heart; but shalt in anywise rebuke him, and not suffer sin to lie upon him?" And do we "of some have compassion, making a difference? Others do we save with fear, pulling them out of the fire, hating even the garment spotted by the flesh?"

Have we properly and individually any concern with the salvation of sinners?—Is it any part of our business as Christians? Are we under any obligations besides a pure example, fervent prayer, and the support of the ministry and missions? Ought we personally to labor with them, as friend with friend, when we see them pursuing a path of peril? Or may we be perfectly satisfied without this, that our duty is fulfilled; and that our Judge will applaud our prudence in attempting no more?

Are souls ever won to God by wise, tender, and zealous exertions? Will the

winning of one soul be worthy of all the varied efforts used by the Apostle Paul? 1 Cor. ix. 19-27. Will it be any glory to God? any satisfaction to Christ? any honor to the Holy Spirit?—any triumph over the powers of darkness?—any joy to the virtuous universe?—any happiness to the soul saved?—any crown to the successful individual? Is the pursuit of such an object emphatically "a good thing?"—and is it good to be zealously engaged in it?—and is it good to be thus engaged always?—as well in seasons of comparative declension, as in seasons of signal and universal revival?—as well on the week-day as on the Sabbath?—as well in one class of society as in another?—as well among opposers as among friends? Is this reasonable? Is this required? Is it honorable? Is it desirable?

Can you answer all these questions in the affirmative, with all your heart? And, in view of them all, can you look forward to the judgment seat of Christ, and anticipate from "Him who judgeth righteously," a sentence so full of awful and ravishing sweetness as this, "Well done, good and faithful servant! Enter thou into the joy of thy Lord!"—N. Y. Evans.

TENDENCIES OF THE AGE.—At the recent anniversary of the British and Foreign Bible Society, Lord Morpeth remarked—that the religious tendencies of the present age are strongly in favor of exclusiveness and bigotry—and he added, with as much elegance as force, "Truth may often call for martyrdom, but it cannot call for intolerance. She may be summoned through the furnace; but we to her if she kindle it!"

The progress of the exclusive spirit is abundantly evident in the movements of the Church of England, and in similar movements in this country. Many are wielding the influence of the Pulpit and the Press to produce a conformity in the popular mind to their standards of order, instead of conformity to Christ—and to the spirit and principles of the gospel.—The gold is changed and soiled, by mingling it with the earth. In like manner the religion of Christ is marred and corrupted, by confounding and blending its principles with the opinions of men.

Ch. Observer.

UNITARIAN REVIVALS.

The Christian World (published in the city of Boston) has adopted the practice of giving accounts of extraordinary attention to religion, furnished by the pastors where the special interest has appeared. These accounts represent, that for several months past meetings for religious conversation and prayer have been held, in which the members of the church have participated, edifying and consoling each other—that these meetings have attracted the attention of the young—that persons making previously no profession of religion, have been led to express their need of it, and solicit the prayers of the church—that for the accommodation of many who were reluctant to make such public inquiries and requests, subsequent meetings have been appointed with special purpose of giving them a more private opportunity, and that the result has been the addition of a number—in one case of fifty—to the church. Such is their general mode of statement, in which it is plain, that while they fall almost into the very measures prevalent in orthodox churches, they take especial care to tell the story in a peculiarly quiet and careful way of their own.

These movements are, we think to be regarded as evidence of the restlessness which prevails among them in consequence of their unsatisfactory system.—What explanations were given these inquirers we are not informed, but of one thing we are sure, that feeble and dim must be the light where the proper doctrine of Christ crucified is not presented. We have examined with some care the writings of Mr. Brownson and others, in the Christian World, and we are satisfied they have not attained the true idea of atonement. They represent that God became incarnate in Christ in such a sense that Christ was especially filled with his influence, and that by his labors and sufferings Christ became one with the whole race, so that those who seek him may derive a spiritual life from the connection. But the great primary principles of exposure to violated law—of atonement to sustain the honor of that law while forgiveness is conferred, they still reject, so far as we understand them. Hence their writings abound in mysticism, and a new species of cant about "life," "deep love of man," "new life," "a great faith," "life and love," &c. They begin to print the term "Holy Spirit" with the capital letters, as they should be.

The uses which are to be made of these facts are several. 1. To recognize the great fact that is now developed, that Unitarianism has been tried and has failed—the clamor of man's moral necessities demands something different, stronger, and more life-giving. 2. To mark the

difference between every new phase which it may assume in endeavoring to regain its credit between it and orthodox truth, and point out that difference plainly and thoroughly. 3. To treat these inquiring or studious portions of that community with kindness and attention, knowing that there is a real earnest awakening after salvation at the bottom of it. 4. To avail ourselves of every opportunity to place the clear unfolded gospel, with all its firm foundation, and positive assurances of pardon, and definite terms of salvation, fully before them.—*N. Y. Evangelist.*

ZEAL WITHOUT KNOWLEDGE.—Blind zeal cautions poor deceived souls to think themselves zealously affected towards Christ, when they are stubbornly set for Antichrist. It is not true zeal, but rather a brain-sick giddiness, which causes many to forsake their natural house, and to wander to Jerusalem, there to worship God, as if they thought, with Benhadad, king of Syria, that God was the God of the hills, and not of the valleys. [How much better are they who think that God is the God of consecrated grounds, more than of other places?]

[Archbishop Sandys.]

ZION'S ADVOCATE.

PORTLAND, SEPT. 5, 1843.

THE CUMBERLAND ASSOCIATION met at Portland, on Tuesday afternoon, Aug. 29, with the Federal-street church. L. COLBY, Moderator; J. RICKER, Clerk. Introductory sermon by Rev. P. S. Adams. Text, Isa. 52: 1. "Awake, awake." Subject—The strength and beauty of the church. The Association received a letter in relation to the Theological School at New Hampton, and chose a committee on the subject.

Tuesday evening. The Cumberland Sabbath School Union held their anniversary. The report was read by the Secretary, Z. Bradford. (The report will be published next week.) Addresses were made by Brethren Beecher, Gonsalves, Grey and Bradford. Brother Gonsalves remarked, that having been accustomed to speak the Portuguese language, he could not so freely express his ideas in English. But he loved the Sabbath School. He had been a teacher. Since he came to this country, he met with one of his former pupils, who is now converted to Christ, and has also become a teacher. Mr. G. is an American citizen by naturalization—and he finds in that fact some protection from the persecutions to which he is exposed in Madeira. It is one object of his present visit to this country, to arrange matters, so that this protection may be more sure. By the law of Madeira, an American citizen, the owners of government do not dare to break in to see who is there. The natives come in the night, and then the doors are shut, for fear of the Portuguese. Mr. G. expects to return in a few days; and he means to do all he can as long as the Lord may spare his life, to promote Sabbath Schools in the Island of Madeira.

The Union adopted the following resolutions:

Resolved, That the office of a Sabbath School teacher, in responsibility and usefulness, is second only to that of a Christian pastor.

Resolved, That after all the efforts that have been put forth among the Baptist denomination in these United States for the last twenty years, to elevate among us the standard of early religious education, we are painfully impressed with a conviction that there are still among us many parents who have no adequate perceptions of the weight of their responsibility for the religious training of their offspring, and who neither devote a proper attention to that great work themselves, nor feel a proper interest in the instructions of the Sabbath School.

Wednesday forenoon.—Held a social conference on the state of religion in our churches, from eight till nine o'clock—then heard the letters from the churches. The largest addition was to the first church in Portland, 14.—We were gratified to learn from the letter of this church, what we have no doubt many of our readers will be pleased to hear, that the late brother MARK HARRIS had written to the church such a letter of confession and explanation, as would have secured his restoration, had not his death intervened before the letter was acted upon by the church. Every intelligent and spiritual Christian must desire to die in the fellowship of the church—and it is pleasant to think of departed brethren in that point of view.

The Committee to whom was referred the communication received from the Trustees of the New Hampton Theological Institution, containing a preamble and resolution, expressive of a desire that Maine and Vermont should be associated with New Hampshire in the management and support of said Institution, reported the following resolution, which was adopted, with the understanding that such an arrangement will not interfere with our patronage of our College at Waterville, and Newton Theological Institution:

Resolved, That this Association, as a body, entertain this proposed union with favorable regard.

Wednesday forenoon.—Sermon by Bro. C. B. Davis, of Paris. Text, Eph. 4: 3. "Endeavoring to keep the unity of the spirit in the bonds of peace." The sermon was followed by remarks by Bro. Binney.

After various business of a local nature, the following resolution was adopted:

Resolved, That as an Association, and as in-

dividuals, we cherish a lively interest in the various benevolent enterprises of the day, and that we recommend them to the fervent prayers and liberal patronage of all the churches within the Association.

Wednesday evening.—A Missionary sermon, by Rev. JOSEPH G. BINNEY, whom Bro. Colby had requested to take his place in that service. Text, Acts 9: 6. "Lord, what wilt thou have me to do?" With such a text, we have no doubt that Bro. B. can preach from the heart.—Last spring, when in Boston, we learned that he was about tearing himself away from a large and pleasant congregation at the South, under a deep impression of his duty to go to the heathen. Have we any evidence that this impression was not sound, scriptural, and pleasing in the sight of heaven? And is it not time for the community to understand that a minister may leave a large and pleasant congregation for other reasons, than because his resources are exhausted? A collection was taken up for foreign missions, amounting to \$30.

Bro. Binney and wife, with two other missionaries, and their wives, are expected to sail for Bornah in October.

Interesting prayer meetings were held at sun-rise on Wednesday and Thursday mornings.

The Association closed on Thursday, at noon. The next meeting is to be at Bath.

RELIGIOUS EDUCATION.

There is born into the world a creature "made a little lower than the angels." How wonderful is such an existence! Here is the image and the embodiment of feebleness—yet here is a nature capable of developing all the wonders of speech and reason, and all the mysteries of sense and science.

Yet these developments are not made without human agency. The young sparrow, if deserted by its kind, might perhaps obtain food for itself, and might survive to mature age.—But not so with the human species. No human being has ever yet passed the days of helpless infancy without the aid of some other human being.

The wonders of speech are not manifested without the aid of speech in others. He who never heard a human voice, does not give utterance to such a voice. Though exactly the same thing cannot be said of reason, yet how feeble are all the works of this part of our nature, except as it is wrought upon by the reason of others. Strong reason is always educated reason.

These facts are self-evident. We have only to look round us in the world, and such facts are before our eyes. But it may be asked, What have such facts to do with the great subject of religion? Does that not belong altogether to another department? Do not the scriptures unfold another Teacher, a great divine Agent, Jesus and of judgment? And has not our Savior said, "Except a man be born again, he cannot see the kingdom of God?" Can religious education have anything to do with a new heart—with a passage from death to life, or with a new creature in Christ?

Here we are met by two different classes of opponents. One class objects to religious education on account of the religion there is in it. As some appetites may repel wholesome food because of the sweetness in it; so some mental appetites may repel sound religious instruction, because of the religion in it. Such is the human heart, that it may contain a dislike for religion so strong that it may repel almost every thing that has any thing like religion in it.

But there is another class of men who object to religious education, because of the education in it. They are the friends of true religion. And they fear education lest it should corrupt what they love. It is with this class of men that we are now most intimately concerned. If then, religious education threaten conflict with the Spirit's power in renewing the heart—or that is offensive to that great Agent—or is not required at our hand, then do we say, away with such religious education. But what are the facts in the case? Is not true religion a matter of light and knowledge? Is not the direct and express purpose of divine revelation to teach men the truth? Is not the Christian ministry instituted for this same purpose? Are not ministers teachers? And should they not teach out of the desk as well as in it? And should they not teach the young as well as the old? And should they not avail themselves of the aid of parents and friends in this work?

But the mere perception that religious education is proper and consistent with all the doctrines of the gospel, comes very short of the perception which Christian parents ought to have of their responsibility. Every Christian parent is the divinely appointed teacher of his children. And from the very nature of the case, he must teach them something on the subject of religion. If he put forth no effort, and manifest no care on the subject, his very indifference is teaching them a sad lesson on that subject, which excited the zeal of the Son of God. All our looks and all our words, and our whole manner, is teaching our children lessons that they may never forget. But Christian parents should be the direct teachers of their children.

They should labor to occupy their mental powers with divine truth. They should pray that the truth may be sanctified to their early and thorough conviction.

The religious education of our children has never attained its highest object until our children are the true followers of Christ.

AN APPROPRIATE ANSWER.—The Montreal Register lately received a communication, in which the writer maintained "That diversity of opinion springs from uncontrollable associations, and that we have no more power, of our own accord, to change our convictions than the constructions of our bodies."

To this fatality, the Editor of the Register replied, that if it be so, then it is of no use to publish the article of the writer, as it cannot change the opinion of any one.

Mr. Oliphant, the Principal of a Normal School at Edinburgh, has been dismissed for his secession from the established church. Such high handed measures will only hasten, what must come sooner or later, the downfall of the established church.

GOOD ADVICE.—The editor of the Piscataquis Farmer declines publishing a communication respecting neighborhood matters, and advises the people to settle their difficulty among themselves.

What are the Protestants of Maine doing for the conversion of the Indians in our own borders? Oh, they are Catholics—they will not hear a Protestant. But are we sure of that? Has not the Catholic a heart, a conscience, a soul? We see it stated in a Montreal paper, that among the Abniquis Indians in that province, there is a church of 41 members, all of whom, with their pastor, were once Roman Catholics. We have no right to say that nothing can be done for our Catholic Indians, until the experiment has been made.

THE CUMBERLAND ASSOCIATION, recently held in Portland, appointed the following delegates to other Associations and to the State Convention:—*Lincoln, L. F. Beecher; Kennebec, E. H. Gray; Bowdoinham, M. Hanson; Oxford, J. Ricker; Saco River, P. S. Adams; York, L. Colby; Hancock, Wm. Johnson.*

TO THE CONVENTION—*Deacons H. B. Hart, of Portland; David Allen, of New Gloucester, and W. R. Stockbridge, of N. Yarmouth.*

AGENTS OF PAPERS.—A correspondent of the Christian Advocate and Journal inquires whether the editor of that paper cannot "strike a hint into the hearts of delinquent agents, like a spark into a tinder box." He mentions the case of a preacher, who was receiving the paper for his agency, and at the same time exerting his influence against the paper.—We should think such a man's conscience needed some improvement.

Mr. Condit says, the Dissenters of England have about twelve colleges. They take young men up to the age of twenty or six years. The largest number of students in any one of these institutions, is 40. The Cheshunt College, where Dr. Harris is President, (some 15 to 20 miles from London) has 20 students. The object is not to concentrate their efforts, but to disperse their students among their communities. Near Cheshunt College is the tomb of Mason, the author of self-knowledge—also the church where Tillotson preached; also a church sometimes occupied by Dr. Watts.

"Western Baptist," is the name of a new paper in the western part of Virginia. If it does good, and gets support, the Religious Herald will rejoice in its success. The Cross and Journal thinks the multiplication of half-supported papers, bad policy.

"The Foreign Evangelical Society" has the seat of its operation in New York. It is now in the fourth year of its age. It differs from most other "Foreign" societies, in that it makes Christian countries altogether, the field of its operations.—Among the acknowledgments of the treasurer, we observe several from Maine—\$9 from Calais; \$26 from Brunswick; \$74 from Bath; and \$176 from this city. They have two missionaries, Messrs. Cate and Baudin, laboring in the woods of Canada. These devoted servants of Christ have spent most of their time at two settlements, called *Milton* and *St. Pie*. The people were ignorant, vicious, and bigoted Catholics. Milton was the first place of their labors. They began by holding a protracted meeting. The first effect of the meeting, was the settlement of contentions which had existed among the people. Then on the Sabbath, a female, naturally timid and retiring, arose, and spoke of the wants of her soul; then poured out her heart in fervent prayer. The whole assembly melted into tears. There are now in the place 32 converts, and at St. Pie 28, at Chazy 20, and at Grand Ligne 60; making 140 at the four stations. The converts have been called to meet great opposition from the Catholic priests.

Some of our readers will remember the pleasing accounts which have been transmitted from Krishnagur, in India, by the amiable Bishop Wilson. The villages have been arranged into five districts—in each district is a missionary, and a house of worship. The converts in these five districts amount to 3000. Of these, 600 have been added the past year.

The Religious Herald states that M. M. Roach, who supplies three churches on the river above Charleston, has lately baptized 15, and others have been received as candidates for the ordinance.

ILLUSTRATION OF REV. xx: 4, 5, 6. Elder Simon Clough, member of the Christian denomination, in illustrating the above passage, contends that the resurrection here named "is not literal, but metaphorical." He sustains this position by showing that the subjects of this first resurrection were the "souls" of them that were beheaded for the witness of Jesus, and not the bodies. It was not a resurrection of all the righteous but the martyrs only.

The resurrection of "the rest of the dead," should also be understood metaphorically, and embraces only the "remnant" slain by the sword of him that sat upon the horse." Rev. xix: 21.

Br. Shaw, of the Herald, remarks that this view of the subject is correct, "for even their being slain is metaphorical, for they were slain with the sword that proceeded out of his mouth." Then it could not have been a literal death, nor a literal resurrection. The key, the chain, the binding of satan for a thousand years, and the thrones are emblematical representations.

The above illustration appears to us perfectly rational and consistent, and serves to clear the whole chapter of the obscurity which has seemed to veil it to many minds.—*Maine Bap. Rep.*

The remarks of Mr. Shaw appear to be based on the supposition that the persons who "were beheaded for the witness of Jesus," Rev. xx: 4, are the same who "were slain by the sword." Rev. xix: 21. But where is the evidence of such identity? We regard the persons "beheaded," Rev. xx: 4, as literal martyrs in former days. But their living, we understand metaphorically; just as Elijah was a literal prophet of former ages;—yet his appearance in the time of Christ was metaphorical, in a man of a similar spirit, viz: in John the Baptist. And so "the rest of the dead," may refer to wicked men, in the time of the ancient martyrs—and the assertion, that they are not to live during the millennium, may be explained to mean, there shall then be no such men on the earth; and this explains why men of martyr-souls will not be literal martyrs; because there will then be no persecutors to put them to death. We agree with Messrs. Clough, Shaw, and Buzzell, in understanding the first resurrection, Rev. xx: 5, in a figurative sense. Dr. Lynd, of Cincinnati, has the following remarks:

The Resurrection is a symbol of the recovery of lost rights. That this word has a political as well as a physical sense, is plainly seen in the resurrection of dry bones, in the vision of Ezekiel, which God himself explains of the restoration of Israel and Judah, and the recovery of their rights and liberties. Even the Millenites themselves are obliged to give it a figurative sense, in the case of the death and resurrection of the witnesses.

This prophecy, then, predicts a glorious state of our world. In the course of divine providence, all despotism is to be put down, all war and oppression to cease. The earth will be filled and governed by men of pure morals; men having the faith, the temper and the zeal of the martyrs; men who will call no man master.

These are the men who have been politically dead, while the wicked have politically lived and reigned; but they shall rise, they shall live when all the rest are politically dead, and this state of things shall continue for a long period, in the prophecy called a thousand years. Men will recover their rights and their liberties all over the world. They shall then beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more. The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and the earth shall be full of the knowledge of the glory of the Lord. This is the true Millennium.

Mr. S. it seems to us, should have spoken of a *spiritual*, rather than a *political* resurrection—the political resurrection of the millennium will be, we believe an effect of a previous spiritual resurrection. So the putting down all despotism, is to follow, from the previous putting down of that corruption from which all despotism proceeds.

CHURCH AND STATE.

The Free Church of Scotland have put forth a Pastoral Address, in which we find an expression of their views on the general principles of Church and State.

"It was ever held by her, that the Church and the state, being equally ordinances of God, and having certain common objects, connected with his glory and the social welfare, might and ought to unite in a joint acknowledgement of Christ, and in the employment of the means and resources belonging to them respectively, for the advancement of his cause." But while the Church in this manner might lend her services to the state, and the state give its support to the Church, it was ever held as a fundamental principle, that each still remained, and ought, under all circumstances to remain, supreme in its own sphere, and independent of the other. On the one hand, the Church having received her powers of internal spiritual government directly from her divine Head, it was held that she must herself, at all times exercise the whole of it under a sacred and inviolable responsibility to him alone, so as to have no power to fetter herself, by a connection with the state or otherwise, in the exercise of her spiritual functions. And in like manner, in regard to the state, the same was held to be true, on the same grounds, and to the very same extent, in reference to its secular sovereignty. It was maintained that, as the spiritual liberties of the Church, bequeathed to her by her divine Head, were entirely beyond the control of the state, so, upon the other hand, the state held directly and exclusively from God, and was entitled and bound to exercise, under its responsibility to him alone, its entire secular sovereignty, including therein whatever it was competent for, or binding upon, the state to do about sacred things, or in relation to the Church,—as, for example, endowing and establishing the Church, and fixing the terms and conditions of that Establishment.

This theory of Church and State, if we understand it, amounts to about this:—The Church and State are two sovereignties, distinct and independent, which may unite or separate, according as they can agree, and as may seem for the good of each.

ALIKE.—Dr. Gill, of London, many years ago, represented the English establishment, as much like the Church of Rome. For this, he was represented as a narrow-minded bigot.—But Mr. Hugh Carey says, "that he was not prepared to consider the Church of Rome as no longer an integral or pure branch of the Church of Christ; and that he was not prepared to say whether she or the Anglican Church were the more pure: that in some respects she had the advantage, in others we." In some respects the English Church is "more pure," in some respects the Church of Rome! Mr. C. has not told us in what respects he thinks the Church of Rome has the advantage. Is it because she can more readily make out the apostolical succession? Is it because her assumed power to create new ordinances can furnish a firmer basis to sustain infant baptism? Or is it because her celibacy, her penance, and her nunneries, exhibit more the appearance of self-denial and humility?

We hope that the present movements in this country and in England, will call out from some able pen, a comparison of the doctrines of the two churches of Rome and of England. We would have it written with a sound judgment, led by the simplicity that is in Christ—and with a spirit of true Christianity toward both parties.

ADVICE.—Mr. Elliott, the Methodist editor of the Western Christian Advocate, published at Cincinnati, advises Mr. Carey, who seems to be so much at fault between the English and Roman Churches, "to go to some lively Methodist meeting, and seek earnestly justification by faith in the blood of Christ, and the witness of his adoption; and this, says Mr. E., would make short work of his heresies and disperse the confusion of his mind." We should agree in advising Mr. C. earnestly to seek justification by faith in the blood of Christ, and the Spirit's witness of his adoption. Yet we should think that a lively Baptist meeting would be quite as favorable a place to seek these rich blessings—though we should not insist that either was essential to the success of a humble inquirer.

The Roman Archbishop of the United States, says Puseyite doctrines "are only to be distinguished from the tenets of the Catholic church by the aid of a theological microscope of exceedingly magnifying powers."

A DISCOVERY.—Those Universalists who hold to a limited punishment in a future state, have always been greatly perplexed to define its limits. It seems, however, that they have at last been relieved of this difficulty, by a Jewish lady in Baltimore. A foreign Rabbi and his lady, as the Trumpets states, both reject the doctrine of punishment without end. They say "unjust"—and the lady says, the longest punishment which the New Testament names, is "twelve months and one day!"

NOT A NEW THING.

It is not a new thing to find in the English Church a leaning toward Rome. In 1602, Wm. Laud, not then perhaps a more important character than Arthur Carey at this time, preached a lecture, in which he maintained that Rome was a true Church up to the time of the Reformation. Thirty-one years after, in Scotland, he was visited by an agent of Rome, and privately offered a Cardinal's hat. To this he replied, "that something dwelt within him, which would not suffer that, until Rome were other than it is."

This leaning of L. toward the Papacy was seen by others besides the Pope. A lady who had turned papist, was asked by him the cause of her change. "My Lord," said the lady, "It was because I ever hated a crowd." And being desired to explain her meaning herein, "I perceived," said she, "that your lordship and many others are making for Rome as fast as ye can, and therefore, to prevent a press, I went before you!"

At Charlottesville, Va. the Methodist brethren report upwards of 30, hopefully converted at a late protracted meeting, making 90 within a year. Rev. A. Norman, on the Franklin Circuit, in the same State, reports 65, converted at a protracted meeting, and 300 the past year.

At MARION, Ala. fifty-two colored persons, slaves we suppose, have been baptized within ten weeks. In some cases the meetings have been conducted by the blacks exclusively. Many of the experiences were deeply affecting to the large number of white people as well as black who were assembled, and indicated a surprising knowledge of the glorious plan of salvation.

In Burk, Ga. thirty were baptized about the first of July.

In New-York, 34 were baptized last month.

At Nunda, N. Y. 103 have lately been baptized. J. W. Spoon, in the Baptist Register, says this revival may be regarded as the triumph of truth over error in a recent public debate in that place.

RELIGION AND POLITICS.—L. H. Witham, of Kennebunkport, has published in the Star, a good article under this title. He very justly rebukes his brethren for leaving their religion at home when they go to town meetings. Do not some others merit a similar rebuke?

PROGRESS OF TRUTH.—The Vermont Observer says that three Methodist ministers within a short time in that State, have united with the Baptists, also a considerable number of private members.

MR. COLVER AT AUGUSTA.

We learn from the Kennebec Journal, that Rev. Mr. Colver, of Boston, spent the Sabbath at Augusta, and in the evening, in the Baptist meeting house, preached a lecture, designed to prove that the Baptist church of the North should dissolve all connection with the Baptist church at the South, so long as the latter admit slaveholders to its communion.

On Monday evening he delivered a second lecture on political action. He set forth what he regarded as our constitutional obligations to uphold slavery, and then urged that these obligations should be disregarded, because they conflict with the laws of God and the natural rights of men.

The editor of the Journal says: Mr. Colver is a first rate declaimer. He is an interesting and amusing speaker; he abounds in anecdotes and happy illustrations, tells funny stories with a good grace, and is not a whit too severe upon slavery. Many of his passages were highly eloquent. In pointed satire, bitter denunciation, and pungent ridicule, he excels; but if he is capable of close, connected, logical reasoning, he gave no proof of it on Monday night. His premises and his conclusions rarely come in sight of each other. He was very diverting, but not very instructing; he was witty, but there was nothing of logical induction about him.

The next Triennial Convention is to be at New-York, in April 1844. Rev. John Masters and Rev. Samuel Robinson, have been appointed by the brethren in the provinces to attend that convention.

SLAVERY.—We have always been of the opinion that this sore evil, if let alone, will cure itself.—*New York Bap. Adv.*

Why then does not our good brother of the New York Baptist Advocate let slavery alone?

W. Ivers, a Catholic priest, has given notice that he intends to reply to the book of Bro. Dowling. His book will contain 300 pages. He says, "We Catholics, having no tract societies, some time will necessarily elapse before it will be published."

The editor of the Religious Herald says, "The Baptists in the two Canadas have 6 Associations—and sometime since had 100 churches and 7500 members."

This is about the same number of members with the Nova Scotia Association. Their division into so many Associations, may, perhaps be necessary in their location; but it seems to us to diminish their efficacy. We are happy however to learn that our brethren in the Canadas had outrun the speed of our knowledge of them.

James A. Appleton, late of Boston, has left a legacy of \$1000 to Foreign and \$1000 to Domestic Missions, and 500 to Dr. Parker, in China, all of the Episcopal church.

Contributions for September have been received. The following are its contents:

1. Voluntary Societies. 2. Principles and Policy of the Jewish Dispensation. 3. Tappan on the Will. 4. Dr. Olm's travels. 5. Alison's History of Europe. 6. Ysa Psalmist. 7. Discriminating Sermons. 8. Literary Notices and Intelligence.

To those who have subscribed for the purpose of saving the Farmington Meeting House.

DEAR BRETHREN—You will remember that nearly a year since, you subscribed towards the acquisition of the above named object. You were then told that you could be called upon to pay the one half in two or three months, and the other half in seven or eight months. This has not yet been done, and for the general reason that we found it impossible to make the necessary preliminary arrangements.

The danger which existed a year ago, that we should be obliged to lose more than half the house by its being sold to another denomination, seemed for a time to be suspended. Several weeks since, however, the crisis was fully formed. So near did we come to losing the house, that a negotiation for purchasing it was actually commenced, and would have been speedily carried forward to completion, had not several members of the church and society truly come forward and pledged themselves to raise the requisite sum within a specified time.

The following circumstances encouraged them to take this step: 1. It was found that that half of the pews which could not be saved last year at a less expense than fifteen hundred dollars, could now be saved for the sum of thirteen hundred and fifty. 2. Upon inquiring of several brethren living in different sections of the State, who subscribed a year ago, we found them, to our gratitude and joy, as willing to pay as if they had been called upon at the anticipated time. This induced us to believe that you would all be willing.

Under these circumstances, the members of the church and society, after prayerful deliberation, resolved to pledge themselves as above stated, trusting in God for deliverance. We have the pleasure, therefore, of being able to state that the entire meeting house is now under the exclusive control of the Baptist church and society, a deed of thirty pews having this very day been put into their possession.

We now think that if we can raise one thousand dollars, instead of fifteen hundred, as was contemplated a year ago, we will make an effort, though in our feeble state, to raise the remaining three hundred and fifty. This, in addition to what has been done in past years, could not possibly have been done a year since; but God having mercifully visited us since that period, we hope we can do it. We are willing to make every sacrifice in our power, and leave the event with God.

Thus you will perceive that the house can be saved at an expense to those friends who live out of the town, of five hundred dollars less than it could have been a year ago. Of the one thousand we now wish to obtain, not quite eight hundred have been subscribed. Two hundred more, therefore, we wish to obtain on subscription, payable in one year.

Finally, the subscriber or some other person, will commence a tour for collecting what has already been subscribed, and for obtaining the subscription of the remaining two hundred dollars, about the middle of September. Will the friends, therefore, be so kind as to be prepared to pay their subscriptions at that time? N. M. WILLIAMS.

Farmington, Aug. 1843.

Second Baptist Church in Falmouth, on Saturday, the 23d of September next, at 10 o'clock A. M., instead of Saturday the 16th of Sept. next, that being the day on which the Penobscot Association will hold its session at Corninth. PELEG C. HASKELL, Sec.
St. Albans, Aug. 8th, 1843.

Civil Liberty.

ADVERTISEMENT EXTRAORDINARY.
From a religious paper in Georgia.

WILL BE SOLD, on the first Tuesday in September next, before the court-house door in the town of Greensboro, Greene county, within the lawful hours of sale, nine Negroes, consisting of three women, excellent house servants; the balance boys and girls, belonging to the estate of Winifred Callaway, late of said county, deceased. Sold under an order of the Inferior Court of said county, when sitting as a court of Ordinary, for the benefit of the heirs of said dec'd.

ANSALON JAMES, Exr.
June 29th, 1843.

Let the burst of indignation be repressed for a moment. A religious paper is embarrassed by the want of proper support. It cannot go on without great expense, especially in a slave State, where printing, being labor not done by slaves, is peculiarly dear. Recourse then, must be had to the profits of advertising. Perhaps a contract is made with the printer, allowing him to fill a certain space with advertisements—then he must take such as he can get. Then, again, the advertiser of "boys and girls and women," cannot be refused admittance into a religious paper, without offense. This offense, too, will be taken in a way which is sure to create sympathy in such a community. Then again, the administrator must sell the "estate;" and he must advertise—he is ordered to do so by the "court."

These considerations do not make it right to advertise women, boys, and girls for sale—nothing in the universe can make that right—but they serve to show how slavery is interwoven with all the relations of life—and how difficult it is to live in a slave-holding State, without coming into fearful contact with it.

We ask Mr. James neither money nor thanks for inserting his advertisement, as we do not expect it will draw any of our readers to his sale of "women, boys and girls."

CIVIL EQUALITY IN FRANCE.

An American in Paris, was met by a stranger, who made to him the following statement:—

"I, sir, was born in Mississippi. I am a creole. I have the blood of the African race in my veins. I have remained here, I could never, with all my power and efforts, have secured that respect which is paid to the other races. I must have been content, had I been ever so industrious, or talented, to live in a humble and degraded sphere. Here, on the contrary, there is no such prejudice against blood—no such insurmountable distinction. I am a physician here—I am doing well, and respected—my brother is also here—he is an advocate. We are both respected. Nobody in Paris, cares or inquires about the admixture of blood in the human race, or if they do, there is no disadvantage arising from it. All are respected alike, and this is the country for us."

FALSE—FALSE.

"The gratitude of seventeen millions of freemen is now yours." President Tyler to the Revolutionary soldiers.

"In the seventeen millions of happy people, who form the American community, there is not one who has not an interest in this monument, as there is not one that has not a deep and abiding interest in that which it commemorates." Daniel Webster.

"The Battle of Bunker Hill—Freedom fell, but Liberty triumphed." President Tyler's toast in Faneuil Hall.

Who will not say with me, "false," "false," when he reads such statements as these? According to the last census, there are in the U. S. 17,068,666 inhabitants; and of this number 2,486,213 are slaves. Take the latter number from the former which would leave 14,582,453, and by President Tyler and Mr. Webster's Arithmetic, we have "seventeen millions of freemen"—"seventeen millions of happy people"—14 equal 17—just about as much reason in this as there is in all the arguments of slaveholders and pro-slavery men, and just about as much sense as there is for the man who holds hundreds of his fellow men in bondage; or for the man who made the Richmond, Virginia, speech in 1840, and wrote the Creole letter, to talk about equal rights, free institutions, "freemen falling and Liberty triumphing," &c. &c. The withering, demoralizing curse of slavery! Who can know it?—*Morning Star*.

THE COLORED MAN IN ENGLAND. The following paragraph is copied from the *London Sun*:—"A young man of color, almost of the pure negro race, is now keeping his terms for the bar, being a member of the Hon. Society of the Middle Temple. What a proud example it is for our brethren on the other

side of the Atlantic, to see this young man dining in the ancient hall, with so numerous an assemblage of white men, (among whom are not only some of the most talented, but also the most noble of England's sons) and by whom he is treated with the same courtesy and respect as if he were one of themselves. We hope the instance of the manner in which a man of color is treated in the father land will not be without advantage to the much persecuted negro race and their descendants in the United States."

Agricultural.

The Hallowell Cultivator says:—"In all cases where you can turn the first row nicely, you will find one ploughing of green sward much better than two. You keep your ground lighter through the season, you find less labor in tilling, and you prevent waste of the vegetable matter which you have turned in. Potatoes succeed much better on green sward that has been turned in October, than on that which is ploughed in May, as in this last case the potatoes are likely to suffer with drought."

Notwithstanding the low price of wool, many farmers in Maine are making laudable efforts to improve their sheep, by the introduction of new and more desirable breeds.

At a late agricultural meeting in England, Mr. Everett, our Minister, made a speech, which was received, after the English fashion, with great cheering. Among other things, Mr. E. said:

"If one thousandth part of the energy, of the skill, and of the treasure that had been expended by rival nations in the daily struggles of the field had been expended in a generous emulation to excel in the art of peace, the farmers would very soon drive the diplomatists out of the field."

The most healthy and the most valuable cows are more often affected with garget than the meaner cows. Garget root will hurt no cow, whether she eats it or has it inserted as a rowel in the dewlap. Saltpetre is considered good for the animal when the whole system is affected. She will eat a little of it if it is pounded fine and put in meal; or she will eat it raw.

The Messrs. Reynolds of Delaware, it is said, will supply the New-York market the present season, with not less than 30,000 bushels of peaches.

A gentleman in Stratford, Conn., has a tame eagle, which, he says, will eat fourteen birds at one meal, and then will be satisfied without food for a week.

Every one who has a farm to manage, great or small, should provide himself with tools.

The "Natural History of Insects," by the Harpers, 292 pp., is republished at 25 cts. The *hive bee*, the *humble bee*, the *ant*, the *wasp*, the *spider*, and the *caterpillar*, are extensively treated of.

A Michigan paper says the wheat in St. Joseph's Valley this season, is unusually fine—from 20 to 40 bushels per acre—some fields contain 600 acres.

GOLDEN WILLOW.—In France and Germany the Golden Willow is required to be planted on the banks of rivers, mill-dams, mill-races, stagnant and unhealthy streams, not only to promote health, that tree being a greater absorber of unhealthy vapor than any other, but also to prevent the banks from being washed by the current, tide, or otherwise injured, and for revenue from the annual clippings of the twigs for making baskets, the bodies of light carriages, sleighs, &c.

Temperance.

TEMPERANCE ANECDOTE.

It is related of a clergyman, distinguished alike for his eloquence and exemplary piety, that having an appointment to preach in a certain village, he stopped on Saturday evening at the house of one of his early acquaintances who was a resident of the village. To his surprise he found his old friend a distiller and vender of ardent spirits, and exceedingly bitter against the temperance cause. He could not refrain, all the evening from giving vent to his feelings against all the temperance men and every temperance movement. The next day the preacher took his text from Jonah: "Dost thou well to be angry?" He showed what good was doing in the days in which we live, and especially in the temperance cause; how that cause was drying up the fountains of pauperism, and crime, and brutality, saving thousands on

thousands from the drunkard's path, and restoring many a lost man to society; his family, transforming the most degraded and abject beings in the community into useful, respectable, and wealthy citizens. And as he enumerated one blessing after another, he would look down upon his friend and ask, "Dost thou well to be angry?" It was more than the poor man could bear: shame and confusion were his. He hid his face from all the congregation, and as soon as possible made the best of his way home from church; and from that day, no man has been a stronger advocate on temperance reform, or made greater pecuniary sacrifices in its behalf.

THE REASON WHY.

BY MRS. SIGOURNEY.

I saw a little girl with half-uncovered form,
And wondered why she wandered thus amid
The winter storm;
They said her mother drank of that which took
Her sense away,
And so she let her children go hungry and cold
All day.

I saw them lead a man to prison for his crime,
Where solitude and punishment, and toil divide
The time;
And as they forced him through its gate unwillingly
Along,
They told 'twas intemperance that made him do
The wrong.

I saw a woman weep as if her heart would break;
They said her husband drank too much of what
He should not take.
I saw an unfrequented mound, where weeds and
Mosses grew,
They said no tear had fallen there, it was a
Drunkard's grave.

They said these were not all the risks intemperance runs,
For there was danger lest the soul be evermore
Undone;
Since water then is pure and sweet, and beautiful
To see,
And since it cannot do us harm, it is the drink
For me.

IS ALL RIGHT?

We see weekly and almost daily reports of this and that "fallen brother" being cast into our jail and work-house. It may be said the *Washingtonians* have nothing to do with these cases. But I ask if the report has not gone forth that our Mayor and city authorities were directed by the *Washingtonians* to put a stop to drunkenness? If so, ought they not to do something toward sustaining *Washingtonian* principles? And are they to do by carrying the drunkard to the work-house, and casting the rum-seller into prison? O why will ye go back to the spirit of 69? Do ye not remember the stripes and imprisonments that ye yourselves received, and what avails were they?

Is the arm of the Lord shortened, that ye must resort to the law? While ye trusted to one Mighty to save and breathe forth to all men that love and good will, which has worked such wonders not only in your own reformation, but throughout the whole length and breadth of our country, in the redemption of thousands of thousands; there was a bright prospect ahead—we were all united, one spirit pervaded every member and every *Washingtonian* Society,—all was union and harmony.

Who has sown this spirit of discord, and how shall the tares be plucked out, without destroying the good wheat?

True *Washingtonian*.

Miscellany.

FOURIERISM.

This is a new *ism*, introduced by Fourier, a Frenchman. Its object is to effect a fundamental reform in the organization of society. Its advocates are now industriously urging it upon the attention of community, and some two or three associations, based on these new principles, are either formed or about being formed, in Ohio. Its high pretensions require investigation.

The basis of this reformation is contained in the following assertion:—"The evils which afflict society are social, not political, in their nature, and a social reform, only can eradicate them." This social reform into which it proposes to organize society is something as follows:—Let three hundred families embracing generally about 1800 persons, form a joint stock of their property, purchase a large tract of land, erect near the centre a large dwelling, sufficiently capacious to accommodate the whole, and so constructed as to allow each family to live by itself, taking their meals as they please either at the common table, or in the private apartments,—each family to hold shares according to the amount it invested, every person to follow that occupation for which he is best adapted, and the profits to be divided among the families according to their shares.

From this brief sketch of this new plan, it will be seen that it is evidently an improvement on the shaker system, as it allows of individual property, of marriage and family ties, and the rights of conscience in religion. Its advocates say that it is no conjecture, but it has been deduced from the laws which govern creation in all its spheres, material, aerial, and organic, and if once carried into effect, it will produce the same peace

and harmony among men, as attraction and repulsion produce in the movements of the heavenly bodies. Now we have not the facts at hand to prove that this is not so. We have never pursued the studies of astronomy, aerometry, chemistry, and anatomy, far enough to determine how many human beings it takes to make a complete social machine. For aught we know, 1800 may be the right number. All the variety of human talents, wants, and dispositions may run through all the grades and complete a perfect cycle in that number of individuals.—The old saying, that it takes every body to make a world, may be no more true than many other old sayings.

But granting that the right number has been discovered, that a society has been formed, and that it embrace the requisite variety of talent and disposition, we say they are no more favorably situated for the production of happiness, than under the common organization. They have started on a wrong theory, and are looking to the wrong source for the relief of their evils. They leave out entirely any notice of the individual evil—of the depravity of the human heart. They seem to have supposed that all evil must be either social or political, and as every variety of political organization has been tried, and found to fail of making earth a paradise, they have no alternative but to suppose all the evils to be of a social nature. Thus prone is man to look to every source but himself for the evils which beset him. There is in this system also an entire neglect of the only true means of reformation developed in the gospel. There it nothing said of a change of heart, nothing but a change in the form of society is necessary to banish evil from the earth.

All such attempts to reform the earth we consider as useless as to attempt to purify the stream by operating at its termination. The individual is the source, and social and political organizations the channel through which he runs. If the fountain is corrupt, a change in the shape of the channel will not purify the stream, but if it gush forth pure at the spring, it may even cleanse the impurities from the channel through which it flows. So let every individual's heart be made pure, and the social and political organizations will not long remain contaminated.

Cross and Journal.

THE WIDOW'S MITE.—A lady in genteel, but very moderate circumstances, when presenting the clergyman of the parish with a small sum for a charitable object, said, "You may put it down as the Widow's Mite, Sir." "Not so my friend," replied the worthy pastor. "I beg you may," the lady earnestly added, "it is but a trifle." "I am aware of that, Madam, but it is not *all your living*." How very few have in truth presented the widow's mite, although many apply the passage to themselves.

FEMALE PRAYING.

The last Congregational Journal contains a dissertation of two or three columns against females praying in public. It was read before the Hopkinton Association at their session held on the 8th inst. and approved by that body. The texts produced to sustain their opposition to this practice, are 1 Cor. 14:34, 35, and 1 Tim. 2:11, 12. Unfortunately for their position, however, not a word is said about praying in either of these passages. We are sorry to see this childish prejudice revived. What harm can it do for women to pray before men? Is man any better than his God? And do not women come into the presence of God when they pray? We never knew any harm to result from this practice, but have seen much of its blessed effects.—*Morning Star*.

A SELF-TAUGHT MAN.—At a meeting of the synod of Alabama, on the third week in January last, contributions were called for to purchase a colored man, a slave, of extraordinary character. It was stated that he was a good clerical scholar, and wholly self-taught. He is a blacksmith; and it was stated on the floor of the synod, by members, and others who knew him, that he first learned the letters of the alphabet, by inducing his master's children, and others, to make the letters, one at a time, on the door of his shop. In this way he familiarized himself with the letters, and their names. He then learned to put them together, and make words, and soon was able to read. He then commenced arithmetic, and then English grammar, and geography. It was also stated that he is now able to read the Greek Testament with ease, has some knowledge of the Latin language, and even commenced the study of the Hebrew language, but relinquished it in consequence of not having suitable books. It was stated that he studied at night, till eleven or twelve o'clock, and that, in conversing with him, they felt themselves in the presence of their equal. He is between 30 and 35 years of age, and is willing to go out as a missionary to Africa, under the Assembly's board.

THE PRAYER ON BUNKER HILL.

BY MRS. L. H. SIGOURNEY.

During the battle of Bunker's Hill a venerable clergyman knelt on the field, with hands upraised and gray head uncovered, and, while the bullets whistled around him, prayed for the success of his compatriots and the deliverance of his country.

It was an hour of fear and dread—
High rose the battle-cry,
And round, in heavy volumes, spread
The war-cloud to the sky.
'Twas not as when in rival strength
Contending nations meet,
Or love of conquest madly hurls
A monarch from his seat.

Yet one was there, unused to tread
The path of mortal strife,
Who but the Savior's flock had fed
Beside the fount of life.
He knelt him where the black smoke wreathed,
His head was bowed and bare,
While for an infant land he breathed
The agony of prayer.

The column red with early morn
May tower o'er Bunker's height,
And proudly tell a race unborn
Their patriot father's might;
But thou, O patriarch, old and gray,
The prophet of the free,
Who knelt among the dead that day,
What fame shall rise to thee?

It is not meet that brass or stone,
Which feel the touch of time,
Should keep the record of a faith
That woke thy deed sublime;
We trace it on a tablet fair,
Which glows when stars wax pale,
A promise that the good man's prayer
Shall with his God prevail.

UNRIPE FRUITS.—They who would have their children troubled with summer and autumnal complaints, should be sure to let them eat, beforehand, an abundance of crude substances and unripe fruits. For all children who are over two or three years of age, ripe and perfect fruit, used in moderation, is a preventive; but let us not be in too great haste about eating it. The later and more perfect fruits of each shrub or tree, are preferable to those which are hurried forward by having a worm at their centre or core; and so are the later varieties of each particular kind. The later varieties of strawberry, for example, are preferable to the more early ones; and this remark is still more applicable to the larger fruits, as pears and apples.—The philosopher Locke—who by the way was a medical man—in his work on Physical Education, observes—"I never knew apples hurt any body after October."—*Dr. Alcott*.

TYPHUS FEVER. It cannot be too widely known that nitrous acid gas possesses the property of destroying the contagion of the typhus fever, and certainly preventing its spread. By the following simple method, the gas may be procured at a very trifling expense: Place a little saltpetre in a saucer, and pour on it as much oil of vitriol as will just cover it; a copious discharge of acid gas will instantly take place, the quantity of which may be regulated by lessening or increasing the quantity of the ingredients.

THE HEN AND KITTENS.—An extraordinary fact.—A few weeks ago I was at the residence of Mr. Barney, pastor of the Congregational Church in Seabrook, R. I. He invited me to a shed, and there showed me a very extraordinary example of animal instinct. It was a hen bringing up a litter of four kittens. In all respects, so far as they could receive it, she gave them the same attention as she would her own brood. She scratched vermin and other things for them; called them to partake; she clucked for them, and brooded over them night and day, as they had need. It is true, they could not enjoy the food thus offered to them, neither could they follow her in her wanderings as chickens would do.

The little things lived as do other kittens, by sucking their real mother puss. They obtained this privilege by the assistance of friends, or in the occasional absence of the hen. When the hen was present, puss could not come nigh her kittens, for though she was much stronger than the hen, yet she shrank, as many larger animals do from her noisy threats. Occasionally, in the absence of the hen, puss would come and steal her kittens, and carry them by the neck to another place, to oversee them herself.—But very soon the hen would find them, and take possession of them as before.

You are doubtless all enquiring how this happened. I asked the same question, and was told that puss had her nest near the hen while she was sitting upon her own eggs. When the cat first left her kittens alone, the hen hearing their infant voices, probably supposed them to be her own. She therefore left the nest, with her eggs unhatched, and took possession of the nest of kittens. Having first pitied, she next loved them, and continued to watch for their welfare.

SUNRISE.—From the pen of John Neal: "You have heard of what is called Creation. How should you like to have been there? Perhaps you would like to see one for yourself. Get up, for once, before day light; watch the

coming forth of the sun. See a new world bursting upon you from the darkness, and then go to bed again, if you like. That such things are you may depend, whatever you may suppose to the contrary—ask your milkman or your strawberry girl.

HAIR! HAIR!

Wigs and Top-Pieces.

RECEIVED This Day, by G. W. DAM, a fine assortment of Wigs and Top-Pieces of all kinds, Ladies half Wigs, Broad Frizzes, with implanted seams, French Frizzes, Front Pieces, plain and with seams, Curls on combs, and plain Curls, with long or short hair. Fancy goods and Perfumery of all kinds, superior Cologne in fluted bottles of all sizes, also by the quart, pint, or half pint.

Russian Hair Dye, warranted to change Red, White, or Grey hair to a beautiful brown, or jet black, by one application. Patterns of colored hair for exhibition. *Italian Curling Fluid*, a rich perfume for the toilet, excellent for dressing the hair, and preventing it from falling off. *Vegetable Indian Oil*, for preventing the hair from falling off, excellent for dressing and improving its growth and beauty. This article has been used by hundreds with great success, whose hair was diseased at the roots, and falling off rapidly. This oil is warranted to be superior to any other now in use. Sold wholesale and retail by G. W. DAM, at his Hair Dressing and Perfumery establishment, Fore Street, Portland, by his agents, J. L. Kelley, E. Mason, A. Carter, Frederick Robinson. In Boston, T. J. Hovey, 149, and Ransom and Stevens, 325 Washington Street. New York, by Blackwell & Ramsey, 45 Maiden Lane. Bangor, G. W. Ladd. N. B. Old Wigs exchanged for new. G. W. DAM.

Aug '22. 6w.

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In addition to the protracted labor of the editors, the proof-sheets have all been submitted to the following gentlemen, viz: Rev. W. T. Brantly, D. D., of South Carolina; Rev. J. L. Dagg, of Alabama; Rev. R. B. C. Howell, of Tennessee; Rev. S. W. Lynd, D. D., of Ohio; Rev. J. B. Taylor, of Virginia; Rev. S. P. Hill, of Maryland; Rev. G. B. Ide and R. W. Griswold, of Pennsylvania, and Rev. W. Williams, D. D., of New York, by whose critical examination and important suggestions the value of the work has been greatly enhanced.

All of Watts' Hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted; and a large number of hymns heretofore unknown in this country, have been introduced. The new collection contains and has been usually made in other collections, it will be perceived, has been added in this, and all have been arranged together, under their appropriate heads and numbered in regular, unbroken succession.

The acknowledged ability of the editors for their task; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers confidence in the belief that it will prove a work far superior in merit to any other before the public.

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